



D. C. Negroes Drive Cabs Why Not Trolleys?

by William Fitzgerald

"Help, men. Streetcar, bus operators, age 23-35. No experience needed, paid while learning. Average earnings over \$65 per week after qualifying. Steady work, paid vacation, sick leave. Apply Mon. through Fri. 3:30 A.M. Capital Transit Co. 36th and M Sts. N.W."

Any one who has ever scanned the classified ads in search of a job knows the surge of hope that such an ad can bring. Today, when men are looking for any job that will keep food on the table and a roof overhead, there is a real struggle against an inflation that is robbing the wage earner of the necessities of life.

The advertisement above has appeared daily in the newspapers of Washington, D.C. for the last four to six months. Similar pleas have been posted

inside and outside the vehicles of the Capital Transit Company. Even its music-while-riding is interrupted with a pleasing voice calling upon men to make their career serving the servants of the American

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New Orleans Archbishop Denounces Segregation

The Most Rev. Joseph Francis Rummel, archbishop of New Orleans, called upon all Catholics to accord "Christian justice and charity" to Negroes and to "cooperate in breaking down painful lines of segregation in the ordinary relations

of human life and in the fields of education, industry and opportunity."

The directive, part of his appeal for the Indian and Negro missions, said in part, "The principles of Christian charity and justice should prompt us

to recognize the Negro as a creature of God, made like ourselves after the divine image and likeness and destined for happiness in this life and the next...

"According to the regulations of Canon Law, all workers, and this must include Negroes, should receive fair compensation for their labor, compensation which offers them the guarantee of living conditions in conformity with present day standards, security for their families and adequate provision for periods of illness and old age. Too often is the Negro, just because he is a Negro, deprived of these considerations.

"In social and civic relationships there should be a constant endeavor towards breaking down customs of segregation which contribute so much to the embarrassment, the unhappiness and the discontent of our Negro fellow citizens. Negro children and youth should have equal educational opportunities with white children, that will enable them to aspire to vocations through which they can in turn contribute toward the stability and progress of their group.

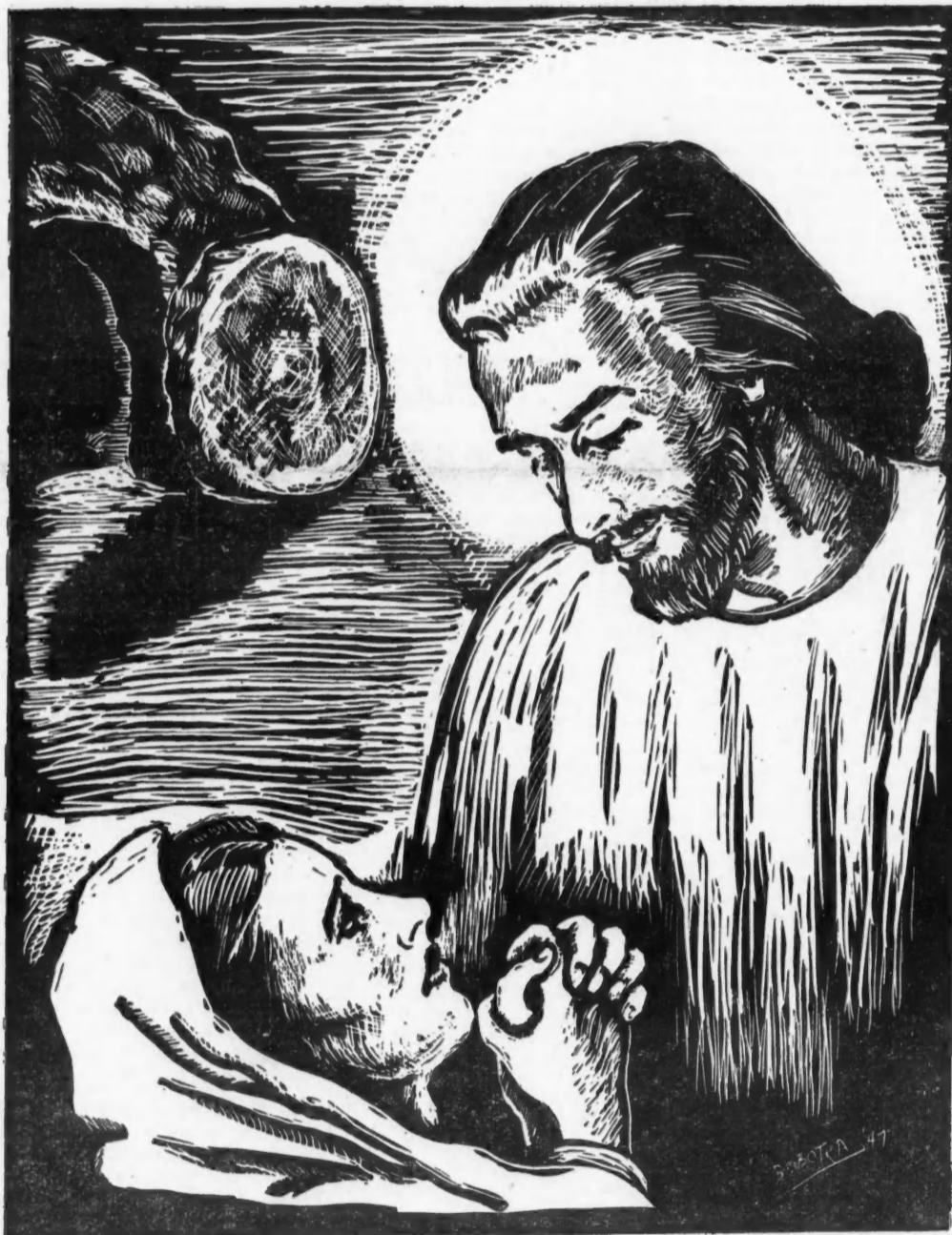
"Certainly, in our church life we should extend to Negro non-Catholics as well as Catholics, the charity which is truly after the Heart of Christ, who is the

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Victorious Nurses Disband

New York—The National Association of Colored Graduate Nurses disbanded the end of January, having finished its 42-year fight for integration. When the association was founded in 1908 colored nurses were unable to secure education or jobs in most parts of the United States. Prior to World War II out of a total of 1,200 schools of nursing, they were admitted to only 42, including 28 which were for colored only. At present, largely through the work of the association under the leadership of Mrs. Mabel K. Stauper, for many years its executive secretary, the number of schools of nursing admitting all qualified students, regardless of color, has risen to 330. The number of state nurses' associations not admitting colored has been reduced from 17 to 5, in addition to the District of Columbia. Colored nurses have been integrated into the staffs of hospitals, public health agencies, military, and veterans' services in larger numbers.

To celebrate its gains and the termination of its program, a testimonial dinner was given at the Essex House on Central Park South in New York. Chairman of the dinner was Mrs. Jackie Robinson, the wife of the big-league ballplayer, who graduated from the Nursing School of the University of California, receiving their highest honor, the Florence Nightingale Award. She served on the staffs of the Lutheran Hospital in San Francisco and the Hospital for Joint Diseases in New York.



"Now when He had risen from the dead early on the first day of the week, He appeared first to Mary Magdalene" —St. Mark.

MEN ARE OF DIFFERENT COLORS How Clever of God!

By James W. Guinan
ALTHOUGH (as we have all been told over and over again) our fast moving, noisy, and confused modern life is an obstacle to any form of prayer, it is in a special way a barrier to the development of the prayer of thanksgiving. We are so busily engaged in

the pursuit of the goods of this world that we have ceased to look upon the world as good. It hardly occurs to us to thank God for the multitude of wondrously varied creatures which he places each day within the range of our observation. We cannot appreciate them as ever new reflections of a Divine

Creator because we are too engaged in searching out those creatures we can possess and consume. We have lost our ability to appreciate a cow as a cow, though we have retained our ability to appreciate a cow as steak, providing, of course, it is situated on a plate

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Farm Labor Problem

by W. H. G.

Travel and Medical Costs for Foreign Workers

Secretary of Labor, Maurice J. Tobin, pledged his full cooperation to meet an anticipated need of some 400,000 additional farm workers this year at the opening day of conferences which included government officials and a special farm labor committee of the United States Employment Service held recently (January 18) in Washington, D. C. The need for the addition to our farm labor force is due in large part to a scheduled increase of cotton production of some 60% over the 10,000,000 bales grown last year. The Labor Department will have a farm labor supply bill presented to Congress which would empower the Secretary of Labor to pay the transportation costs of workers from places of recruitment outside the United States to American ports. Among other provisions included in the proposed bill, responsibility for medical costs of the migrant worker while he is in

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CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

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A Member of the Catholic Press Association
 The Catholic Interracialist is owned and operated by Friendship Houses at 4233 South Indiana Ave., Chicago 15, Illinois; 34 West 135th St., New York 30, N.Y.; and 1513 U St. N.W., Washington 9, D.C.; and published monthly September through June, and bi-monthly July-August by Friendship House, 4233 South Indiana Ave., Chicago 15, Illinois. Entered as second-class matter Dec. 13, 1943 at the Post Office of New York, New York, under the Act of March 3, 1879. Reentered as second-class matter Sept. 16, 1948 at the Post Office of New York, New York under the Act of March 3, 1879. Reentered as second class matter Dec. 18, 1950 at the Post Office at Chicago, Ill. under the act of March 3, 1879. Subscription price \$1.00 a year. Single copies, 10c.

Stout Hearted Men

PERE LOEW in his "Mission to the Poorest" says that the orders of women founded to serve Christ in His people have persevered even till today but the orders of men have disappeared who used to fight to protect Christ's followers from the oppressor or the heathen or who built bridges or carried travelers across streams as St. Christopher did. This loss is a great pity as there is great need today of groups of men who will devote themselves at the peril of their lives to serving Christ's poor or oppressed. Nor should they fear poverty. There are such men today, thank God, but they are considered fools by the security-worshippers. They would benefit greatly by their right to heroism being recognized and encouraged by the whole Church and by having a group to train them and carry on the work.

GANGSTER RULE of many of our large cities which laughs at even the federal government could be overthrown by men in public office courageous enough to oppose their domination even though threatened with murder by people who are known to be killers. Or much of the gangster's graft could be taken away by making gambling legal. Gambling is against the Puritan tradition but it is not wrong in itself. Of course, if a person embezzles bank funds or money owed to the grocer to gamble there is stealing to answer for. But gambling does not seem wrong to most Americans. Courageous men in the Catholic tradition could get these hypocritical laws repealed and thereby prevent much corruption of police and courts.

UNIONS need brave and tireless men to serve well their working brothers and the public. They must refuse to be bought off or intimidated by their employers. They must have the vision of the common good, not merely group greed. They could fight for the oppressed and see that minorities would be given a chance to learn a trade and earn a decent living. This will not make our courageous Catholics popular but they are seeking only the approval of Christ. In the building trades they must realize that they are performing a work of mercy, harboring the harborless. They must fight against union rules which prevent homes being built or improved.

Housing Christ in His poor would be a fine vocation for an order of men. Architects could plan a home where a Christian family life would be possible without expensive fripperies. Rich men or large groups of poorer ones would furnish money or materials. Workmen would build the home with love as they would build their own homes. They might help the poor family to build for themselves. Men with business ability would arrange a payment plan whereby each poor family could buy the home eventually. This group would require the wisdom of Solomon and the persistence of Jacob to overcome all the red tape which now prevents homes from being built because of the powerful selfishness of real estate interests, banks, and sometimes organized labor, wielding power in high places. This courageous group of men would be ransoming the captives who are playing exorbitant rent for boxes which do not encourage happy Christian family life. They could protect their colored brothers in Christ who encounter peril when moving into a "white" neighborhood. This might be called the Order of Bethlehem or of Nazareth. It would be a powerful defense of the besieged Christian family.

MEN WHO WISH to serve Christ in their brothers in public office need fortitude not only to act in spite of the physical threats but in spite of insults, outrageous accusations, and the disgust which rises in them at the discovery of the mess of corruption which exists. Someone has defined sanctity as "hands that will dip into any water". The help of the Holy Spirit and a solid spiritual foundation is needed to avoid contamination. Christ expects His men to be the salt of the earth, salt which prevents corruption. They must get into the world to preserve it.

Christ will lead His followers, carrying His cross as they must carry theirs. His Mother will help, too. She knows how to raise courageous sons. When she appeared to children at Lourdes and Fatima, very poor children who led a hard life, she did not spoil them with sweets and luxury. She asked penance for sinners who would go to hell otherwise. So these little ones knelt on the hardest places, kissed the ground, didn't drink when they were thirsty, prayed much, faced opposition at home and in high places. One of them is already canonized. Another's body was incorrupt after thirteen years of burial in quick lime. Millions of people's lives have been changed for the better through these whom the world would consider ridiculous instruments. We must take courage because our Leader, Christ, has overcome the world.

ALLELUIA

Until It Hurts

By Ellen Silence

THE TROUBLE with most of us is that we are stingy. I don't mean stingy with money or worldly goods, though there are those kinds, too. I'm talking about tight-fistedness toward God.

God, being the kind Father that He is, makes very few actual demands on us. We must obey the Ten Commandments and the laws of the Church. Outside of these we are pretty much on our own. God has made it very clear that He would welcome sacrifices over and above what He asks of us but few of us give more and far too many of us give less.

On the other hand we are very generous to the world and to ourselves. For instance, we often laugh at off-color jokes to keep from offending the teller and to save ourselves from being thought prudish. We seek dispensations from fasting and abstinence on the slightest pretexts. Small things? What about these? As Catholics we know that all men are equal before God but we stand by and see our Negro brothers in Christ discriminated against—insulted—ridiculed, and do nothing about it. We see fellow Catholics fallen away and never lift a finger to try to bring them back to the Sacraments, excusing ourselves on the false premise that it is none of our business.

Or again, we see non-Catholics floundering in a sea of philosophical confusion and never give them a hint by word or deed that in the Catholic Church they will find the truth. We keep quiet when someone says something false or spiteful about our holy religion. Instead of being ready with apologetics our attitude reeks of apology. Our Communion is seldom because we are afraid of being called religious fanatics. In this increasingly pagan world we are still very keen for its good opinion and its good opinion often rests on the degree of abandon with which we abandon God.

IN A LIFETIME we find out over and over again that the world is a fair weather friend. It will desert you the moment it no longer finds you good company. God, on the other hand, is very grateful to us for every small gift we give Him though He needs none of our gifts. He is our friend in fair weather or foul. Many of us have found with a feeling of mingled shame and joy that however ungenerous we have been to God, when we turn to Him in any kind of trouble He is there ready to be generous and merciful to us.

In view of these facts it is, to say the least, rather perverse of us to be so much more eager to please the world than we are to please God. It is not very intelligent of us, either. The world is full of "wise guys" who think they know all the answers but heaven is full of saints who do know all the answers, and because while they lived they gave to God until it hurt, they knew a good many of the answers before they ever reached heaven.

If we would be truly wise, instead of just sophisticated, we will stop being suckers for



A JUST MAN

By Georges Bernanos

"THE QUARRYMAN kept moving ahead of him, at his quiet pace... This soul suddenly laid bare filled him with respect and love. It was a simple soul, one without a history, heedful, day-to-day, busied with paltry cares. But a sovereign humility, like some heavenly light, bathed it with its glow... the discovery of this just man, unknown to all and to himself, obedient to his fate, to his duties, to his life's humble loves, under the eyes of God... This majesty of a pure heart... Was it possible... that in the midst of the human swarm, mingling with the coarsest, witness of so many vices which his simple-heartedness did not in the least judge; was it possible that this friend of God, this poor man among the poor, had clung to righteousness and to childhood, that he breathed life into the image of another artisan, no less obscure, no less unknown, the village carpenter, guardian of the queen of angels, the just man who saw the Redeemer face to face, and whose hand did not tremble upon the scraper or the jointing-place, full of care to satisfy his clients and honestly earn his wage?"

Reprinted from "Under the Sun of Satan" with kind permission of the publishers, Pantheon Books, Inc., 333 Sixth Ave., New York, 14, New York.

LOS ANGELES PRIESTS

Los Angeles — Fr. Charles Logan, Negro priest of the Diocese of Los Angeles, assisted Bishop Timothy Manning in the dedication of St. Odilia's parochial school in Los Angeles. The building was designed by Paul Williams, a Negro architect of Los Angeles, who is also associate architect for the new large county psychiatric hospital being erected.

Los Angeles — Fr. Thomas Dowling was buried from St. Lawrence Church in Los Angeles on January 11. For more than ten years he worked to build a completely interracial parish with excellent results. Negroes, whites, and Mexicans work together, and pray together. A Negro is secretary of the Holy Name Society.

Other officials are of Swedish, German, Irish, Italian, and Mexican descent. The sodality officials are a Mexican, a Filipino, and a Negro. In the women's clubs the president of the Third Order is white and a Negro is secretary. Japanese families are also active.

One of his colleagues says of Fr. Dowling, "With the faith and childlike simplicity which Fr. Dowling possessed, the results could not have been otherwise. 'A great priest who in his days pleased God'... 'Because you did it to the least of these, my brethren, you did it to Me. Enter into the joy of thy Lord'."

the world (it always sneers at suckers, anyway) and try to come a little nearer to being saints for God by more frequent Communion, by having charity for sinners without tolerance of their sins, by fighting racial and other prejudices, by defending our Faith in the face of ridicule and in

countless other ways which our heart will tell us if we give it half a chance.

The world is always hurting our feelings. Only when we give to God until it hurts will all our wounds be healed. During Lent while we complacently abstain from sweets it might be well to think on these things.

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Foreign Migrant Farm Workers

(Cont. from page 1)
transit under United States charge would be assumed by the government. The discussion of some such aids to meeting an impending farm labor shortage would seem to indicate that the problem is being met properly and intelligently. However, it is problem-solving of such a nature as to raise some questions. It seems slightly out of line that foreign labor be brought into the country, be given living quarters and be provided with medical care when migrant workers who are American citizens find it difficult to get similar aid when they require and need such help.

State Code Violated

A report on the conditions of the migrant worker in the San Joaquin Valley of California made by the "Fresno Bee" about a year ago showed a then-existing condition of "unemployment, malnutrition and destitution among an estimated 110,000 migrants" in the valley. The living conditions of these farm workers were hardly to be envied even by farm laborers of other countries with lower standards of living than ours. The report indicated the need of a stricter compliance with the existing State Labor Code, an orderly recruitment of farm labor, decent housing and educational opportunity for the children of migrant families. During cotton-picking time in California the schools must compete with the fields for children of school age.

Unfit Shelter

A two-part article appeared in "Collier's" last April wherein the author, Lester Velie, estimated that some 75% of the migrant farm workers in the San Joaquin Valley lived in sub-standard quarters—shantytowns, tents, lean-tos and jacked-up trailers. These living quarters were often to be found alongside ditch banks and side roads. At the height of the harvest season many workers sleep in cars, under bridges or under groves of eucalyptus trees. (This writer has slept in a grove of eucalyptus trees and thought it more a picnic than "a-way-of-life" of the migrant farm worker. However, that was some twenty years ago; evidently some aspects of migratory farm labor have not been improved at all in that period of time.)

The living condition of the migrant farm worker indicated above is not limited to those who find themselves in the San Joaquin Valley of California. Border growers in the state's Imperial Valley region have ready access to local ordinances to control the Mexican farm worker. Last summer the ACTU's "Wage Earner" reported on the inadequate shelter and sanitary facilities of a good number of some 5,000 Puerto Ricans flown in to harvest sugar beets in the Saginaw area. There are some 60 to 75 thousand farm laborers employed annually in the beet fields of the Rocky Mountain region. This writer found that the shelter provided the migrant worker in the hop fields of Washington's Yakima Valley was not much better than that provided by the asparagus growers of the San Joaquin Valley. So much for the living facilities available to the migrant farm worker.

Occupational Diseases

Such sub-standard living conditions of the migrant

worker imposes upon him and the community the problem of disease and disability. Studies undertaken by the Public Health Service of the Department of Agriculture show that this health problem is directly caused by the poverty, insanitary rural slums and difficult working conditions of the migrant farm worker. In 1946 occupational deaths in agriculture was exceeded only by the rate in mining and construction. The causes of these farm deaths included farm machinery, tool handling, beet-topping knives, hoes, pitch-forks and cane-cutting knives. Additional hazards included toxic exposures to lead poisoning in apple orchards. Methyl bromide in the processing of figs often caused a severe type of intoxication. Certain chemicals used as pesticides in sprays were often harmful to the worker. Various forms of dermatitis are common among hop pickers, citrus fruit handlers and carrot handlers. Respiratory infections and digestive disturbances are directly attributable to the poor living conditions of the migrant farm worker.

Illegal Entrants

In addition to the housing and health problems that face the migrant farm laborer can be noted the complication brought about in labor relations by the large influx of the "wetback". The term is applied to the alien Mexican immigrant who swims or wades across the Rio Grande to work for growers on our side of the river. According to Carey McWilliams in an article in "Nation" for September 30, 1950, some 167,370 "wetbacks" were deported from California in 1949. The charge has been made that growers use this Mexican labor to keep wages down and as "standby" or "controlled" labor to be used in case of a strike by native American workers. As of last summer, Mexican field laborers could be found in the Arizona cotton fields working for twenty cents an hour. At hearings in the Southwest concerning these laborers, some inspectors of the Immigration Service have testified that they had received word from "higher authorities" to stop deportation of illegal entrants till the completion of the harvest season.

Human Dignity

Such are some of the problems which follow in the wake of our migrant farm workers. For those who must live and work under sub-standard conditions, as indicated above, almost heroic effort is required in order to live a Christian life. Perhaps legislation of the sort proposed by the Department of Labor may help to alleviate some of the present abuses connected with migratory farm labor. Perhaps other means may be suggested to solve the problem. Whatever can be done must of a necessity be based upon the fundamental concept that man has dignity coming from his Creator, which dignity is not diminished by reason of nationality or economic standing. Until such a time as the farm worker will be considered as something more than an item of cost, we are very likely to have a sharpening of these problems of the migrant farm laborer.

III. Governor And Legislators For Fair Employment

An FEPC Bill was introduced in the Illinois House on January 29th with 25 sponsors as follows: Smith, Jenkins, Davis, Skyles, Berman, Lee, Kosinski, De La Cour, De Tolve, Kuklinski, Horsley, Epstein, James J. Ryan, Weber, Kart, Romano, Noonan, Rinella, Adduci, Granata, Euzzino, O'Grady, Pearson, and Miss Piotrowski.

A companion bill was introduced in the Illinois Senate on February 6th with 12 sponsors as follows: Wimbish, Salliel, Connors, Roti, Ryan, Korshak, Lynch, Libonati, Gorman Mondala, Gray and Korkark. The House bill has 18 Democratic and 7 Republican sponsors while the Senate bill has 11 Democratic and 1 Republican sponsor. The House bill has been referred to the Executive Committee, but the Committee to which the Senate bill is to be referred has not yet been determined. The present form of the bill is identical with that submitted during the 1949 session with the sole exception that the present bill requires that the commission appointed be bi-partisan.

Governor's Message

The above is a factual out-

line of the present status of the bill as regards the legislature. We in Illinois are most fortunate in having a Governor or whose statesmanship envisages such a bill as a forward step in the history of Illinois and of the world. In his message to the 67th General Assembly on January 3, 1951, he summed up the reasons for the bill in the following words: "Discrimination in employment on racial or religious grounds continues. Some employers and employer organizations have recently taken vigorous and intelligent steps to solve it, including effective educational campaigns and special recognition for employers who eliminate discrimination in their own business."

"I hope there will be more efforts of this kind and that labor unions which practice discrimination will follow suit. Voluntary action is always better than laws. But the process of education and persuasion is slow and uncertain and our sins are old. Two years ago I said to you: 'Prejudices can no longer find safe refuge in rationalizations. How we deal with this subject is intimately related to the world

conflict of ideologies which is the battle for tomorrow.' I believe events only affirm that judgment. In our present peril we look to all the people to join the common defense. If we do not discriminate in sacrifice we cannot discriminate in opportunity. So again I bespeak your sympathetic consideration for fair employment legislation in Illinois."

With such sponsorship and under such leadership as that given by the Honorable Governor, we should do our utmost to promote the legislation. There are many ways in which organizations and/or interested individual persons can help actively in this campaign. There is in action a committee that will cooperate actively with anyone who seeks more information on the bill. If you wish to join in this campaign and would like to secure speakers or publications that will help you to convince your fellow citizens, contact us at the following address:

Angela De Gagne
4233 S. Indiana Ave.
Chicago 15, Illinois

MAKE YOUR STATE AN
FEPC STATE IN 1951.

MEN ARE OF DIFFERENT COLORS

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in front of us. We may thank God for the steak but even this is more closely related to the prayer of petition — we are usually thanking God in the hopes that this will not prove our last steak. If I may quote two integrated lines of a not thoroughly integrated poet:

"Getting and spending we
lay waste our powers.
Little we see in nature that
is ours."

Now, had we not lost our power of wonder, we should be especially grateful to God for the variety of human beings, since men are the highest and most interesting of earth's creatures; and although we would appreciate men primarily because of their exalted destiny, union with God, we would not cease to delight even in their superficial differences. We could find real joy, for instance, in the fact that men are of different colors instead of all being a monotonous black, brown, yellow, or pink.

But such is the condition of our rather inglorious generation that we can consider what should be a cause of minor delight as a basis of human division. We can, in passing judgment on a particular man, be completely oblivious of, or uninterested in, his intelligence, virtues, or talents—to say nothing of the common origin and destiny of all men, and their union as actual or potential members of Christ's mystical body — and reject him because his skin is of a different color from ours. I wonder if our oft-summoned visitor from Mars would regard the man in the insane asylum laboring under the delusion that he is Napoleon as in any more precarious mental condition than this!

BUT WITH A LOSS of real Christianity there is a consequent decline in the power of reasoning and the present day mental deterioration is an indication of the distance we are removed from Christ. How great the divide is between theory and practice in so many doctrinal Christians today is especially manifest in the field of race relations. Many a Catholic who holds as of faith the unity of the human race will only appreciate that this is really so after he has read a treatise of some secular anthropologist arguing its probability.

There are, of course, many other factors in racial discrimination besides the prevalent insanity of rejecting color as color. There is the fact that the present economic and social status of the Negro minority is lower than that of the white majority, and the dread of the white that he will lower his status by association. But I doubt if you would find many Christians who would contend that economic or social standing in the United States is related to the possession of virtue and that there is a consequent moral evil involved in the lowering of such standing. Nor would it be an easy task for a follower of Christ to argue that fleeing from the poor is virtuous.

As a matter of fact, social pressure is probably the largest factor perpetuating racial discrimination. Good people with a general love for all men may shun association with colored persons because of the prejudices or assumed prejudices of their neighbors. This social pressure is gradually being lessened by the pro-colored fight of an ever growing number of national and local organizations. Conceivably it

may some day dissolve completely, removing the largest barrier separating white from colored. But it is to be feared that it will be removed largely through the instrumentality of men who are convinced of men's equality, not in sharing the exalted destiny of union with God, but in sharing a destiny little better than that of the beasts; of men who fight for equality not because each man is priceless but because no man is worth much. And it is to be feared that the Christian who begins to treat humanly his colored brother because social pressures are removed will continue to be ruled more by social pressures than by the force of his Christianity.

THE REAL HOPE is that, by shouting from the housetops the serious violation of Christian principles which racial discrimination represents, we may persuade Christians generally, and Catholics especially, really to look at their beliefs. Then, perhaps, they may really see them as applying to this world and its activities, and recognize the necessity of living them. We must convince Catholics that they must be Catholic. And when Catholics have become really Catholic they will regain their sense of wonder. And this wonder will enable them not only to see their fellow human beings more correctly but to see everything more correctly. They might begin to wonder, for example, why men have built so many ugly things and crowded together in so many ugly places. They might even begin to wonder why these things should continue to be; and, deciding that they should not, join hands with men of different colors to fashion things anew.

IN HOSTILE COUNTRY

By Betty Delaney

(Note: These are the reflections of a white staff worker returning from vacation. A Negro staff worker would have another story to tell, with its similarities and variations.)

"A STAFF WORKER is never on vacation," I remember someone remarking in my earliest days on the Friendship House staff. I didn't realize what she meant until, after a full year in FH, I left for home on my month's vacation.

I caught up on my sleep and was stuffed with food, so in this material respect the object of any good vacation was fulfilled. But a vacation also means a "getting away from" the tensions, thoughts, worries... well, the general routine... of one's everyday life, so as to return with renewed vigor. As much as I loved FH, it would be good, for both FH and myself, not to think about it for a few weeks.

But no sooner had I arrived than I began to understand Friendship House is a job you take with you wherever you go. Its interracial quality does not pass without a challenge. So I gave up hope of a care-free vacation; and prepared to meet the same questions I had been answering all year as they came around again.

POVERTY AND COLOR

Poverty and Color. These were the two pivot points of all controversy. What the people back home think about poverty will have to wait for some one else or some other article. Sufficient here to say that since FH not only defends, but embraces both of these realities, the visiting staff worker finds himself on the spot. Or at least I did.

What the folks back home think about color gave me a fresh American's-eye view of the race question to take back with me.

To begin with, I was amazed at myself... at the extent of my personal identification with the idea of "dark skinned." I felt strange walking down the street. Here I was back in the traditionally white society out of which I had come. But I no longer felt free in it.

The butcher winked at me and the druggist asked me how I'd been and the people next door said it was nice to see me home. And all the while I felt as though somehow I was deceiving them, masquerading under false colors. I had the feeling, though it may sound ridiculous, that they were blind. What would happen if all of a sudden they could see I was colored? How would their attitude change if color showed on me like it does on a Negro? I saw all familiar things for the first time through colored glasses and indeed it did appear to be an "alien land."

NEW COLDNESS

It was cold when I was home on vacation, but I felt another coldness that was not of the weather. I could not help the feeling that as they rejected, to one degree or another, my Negro brethren, I too was rejected. The love between relatives and old friends took on a tearing quality. It would continue to exist, no danger of that—for love remains the great disrespector of boundaries—but it would have a new pain in it.

I missed the moral support

the people in the Friendship House movement afford one another... the bond of Christian charity that makes bearable the daily sallies and spear thrusts from the hostile camps of both white and colored.

Looking back on FH, like a shock trooper cut off in enemy territory and forced to defend himself alone, I saw I had fallen victim to one great temptation existing in the interracial movement. For a year I had been caught up in a milieu where the discord of color did not exist. It had been blended by the Master-Artist (who uses all hues) into a harmonious whole. I had begun to attribute some of the tranquillity of this inner-circle to humanity at large. Now I saw it did not exist.

I saw too, the great gulf that lies between tolerant theorizing about this business of race prejudice, and actually getting mixed up in it. To theorize can be done with little personal inconvenience, and relative safety, from classroom or club. Such activity is openly encouraged and quite widespread in the white majority.

WORKING WITH "THEM"

But I was to discover that I, as a staff worker, brought the theory too uncomfortably close to home. I had returned from working with "them," living and eating with "them," enjoyed the same recreation and entertainment with "them." It was even conceivable that I might marry one of "them" and be a party to rearing colored children. (See note at end.)

Color clung to me. The color line, which we would often like to think of as only imaginary, swung into place at every step. I was no longer exactly white, myself.

I discovered that my association with FH was enough to raise controversy, without even asking for it, wherever I went, whether among relatives or old friends or mere acquaintances. I witnessed how inevitably the race question, like Christianity, had the power to force issues, to divide men according to their deepest convictions. On this question, as in Christ's question, "Are you for Me or against Me?" there could be no middle ground, once it came out in the open.

UNKNOWN YET KNOWN

It puzzled me how people who do not come in contact with Negroes in their daily lives, who live peacefully in areas where race tension has never been felt, could possess the same hackneyed prejudices that prevail the nation over. How did a native of some small Minnesota or Wisconsin town, who had rarely seen a Negro outside the movies, insist with amazing sincerity that "All Negroes are lazy!"

Then, after all the stock prejudices were aired, someone hit upon what struck me as the heart of the matter, "I don't care what you say, you can't tell me any Negro is as good as I am!"

After that, I was ready to return to Friendship House with a deeper understanding of the job it has to do. Cardinal Suhard, the great man of vision of modern France, saw that, "the first Apostolate, at the present crossroads, is in

ST. FRANCIS says that perfect joy is to be found when people call you all sorts of terrible names. If you should be pursuing this brand of happiness might I suggest a quick step in that direction would be to let it be known that you are thinking of going back, or forward, to the land? (There is a controversy about whether it's back or forward. We'll deal with that later. Call it what you wish for now.) Or when everyone is heatedly discussing the horrible situation we are all floundering in from the high cost of living to the wage slavery of our detestable jobs you might suggest giving up these jobs and making a start of independence on one's own piece of land, as a possible solution. People will stare at you as though you are Nature Boy's first cousin and soon your best friends will be murmuring such flattering remarks as:

1. Escapist!
2. Not very up and coming!
3. You can't go backward!
4. You don't like conveniences but I do!
5. You can't take the discipline our system demands of those who would be a success.
6. You'd have us give up our high standard of living!!!
7. It sounds like roots and berries to me.

Be that as it may, I still think we Roots and Berries characters have a few legitimate and (it seems to me) obvious reasons for our strange behavior.

One of the most obvious reasons for forsaking the metropolitan areas and their super-sonic suburbia is: TO GET A HOME.

This will brand you as selfish and materialistic but if you feel that a home is rather necessary equipment for the Christian family and the lack of one apt to be an occasion of sin you will pay no mind to these jibes.

MOST OF US who were married in the city started off on the wrong foot in one of three places:

- A. With in-laws.
- B. A furnished room.
- C. A small apartment.

Only the truly lucky ones start off in their own cracker-box house with the down payment paid and the proud possessors of a twenty-year mort-

gage. The other three groups are scrimping and saving to get into this envied position. Now if you are not Christian and have no qualms about limiting your family it may not be such a terrific problem. Merely set your sights on a house in one of the projects mushrooming up around each city. Both of you work and save for a few years till you have the down payment. If, however, you get married with the medieval, or Catholic, notion of accepting the children God sends you, the problem is quite obvious. The sooner and oftener they arrive the more urgent the need to get out of situations A, B, or C. And the harder it is to scare up the necessary down payment for a house of one's own.

Those who finally manage to do so through fair means or foul soon find they have anything but an adequate solution to their housing problem.

In the first place, it takes real perseverance to find a three bedroom house in the \$10,000 class (which is a big enough debt for any family). When you do find one you usually find that it may possess such charming non-essentials as purple tile in the bathroom and a built-in television corner but there is no room in the kitchen for a playpen or highchair. Such luxuries as plaster walls and cellars are things of the past. There are even those who feel it will be a major miracle if these wooden pup tents stand for the twenty-year period of the mortgage. One such village of birthcontrol boxes in New Jersey coyly called "Haven Homes" by the realty company was dubbed "Cave-In Homes" before it was completed. Thus the so-called home owners are faced with the cheerful task of paying for the thing "till the walls shall crumble to ruin and moulder in dust away," all the while never able to let loose and have a bang-up family of their own but being careful to keep the family pared down to fit the house and lot.

The silly, or sad part of it is that out in the hinterlands—that is 200 miles away from any of the large cities, you will find six and seven room houses for \$2,500 or \$3,000. So if you're not absolutely chained to the city why stay there?

invites hate? The parallel hit me between the eyes. The persecution of Christ. As though he murmurs on His way up the hill, "Blessed are the dark of skin... For they shall carry My Cross." (Note: A well-loved friend of mine objected that she could not see anyone marrying a Negro just to prove the Negro's equality. Neither can I. Interracial marriage ought to prove what any other marriage ought to prove... the mutual love of both parties.)

Roots and Berries

By Betty Leonard Tyburcy, Former Staffworker at FH

Chicago Re

By ANNE SISCO

THERE'S been music in the air this month. find little groups practicing everything from dance for the Mardi Gras party. Even when the on, you find yourself typing with the rhythm of "Right In" going through your head.

EILEEN SHARKEY MA EILEEN Sharkey and Hubert Zappas were married, Feb. 2. Father Cantwell was celebrant. Eileen was formerly on the New York Mass. Eileen has been lecturing in the West and mid-West lay apostolate. Eileen and Hubert met at sessions when we had the farm in Wisconsin. at Loyola so Eileen will still be around but The "gym" was the scene of the wedding breakfast.

The breakfast was hardly over before we had the Mardi Gras party to be held the next day. too small for our parties, especially when the drapes from the clothing room serving as royal Townsend were crowned Queen and King of Master of Ceremonies and Dave James Jr., age performance of the evening by sleeping the whole all the racket.

TEEN AGERS GIVE "PINK"

The teen-agers are putting on Gilbert and I feel that we could understudy any part of practiced. By a process of osmosis the words are it fifty times. They plan going into production only thing lacking is a stage.

It would make life a little more interesting write our laws had some of the talents of Gilbert themselves. The bills that go before the legislature reading there is. But the issues with which housing and fair employment, are far from easier to interest people in a teen-age group fail to see that the bills that are passed are different. The kids who are teen-agers today will be looking for houses and jobs. No job, or one that to make a home in, are big handicaps for a Good laws are part of the answer. The rest is communities.

Chicago Friendship House
4233 So. Indiana Ave.
Chicago 15, Ill.

HARLEM PROG

FRIENDSHIP HOUSE OF

34 West 135th St., New York
(7th Ave. Bronx Park Express Station)
(8th Ave. IND. Local Stop)

MONDAY NIGHT FORUMS FOR FEBRUARY

WHY THE LITURGY? First Monday of February
February 5, March 5, April 2—REV. JOSEPH
WHAT ABOUT INTERRACIAL MARRIAGE?
February 12 REV. FRED McFARLANE
March 12 DONALD AND NANCY DUNN
April 9 FRIENDSHIP HOUSE STAFF

POVERTY, CHASTITY, OBEDIENCE IN THE
February 19, March 19, April 16 REV. THOMAS

OUR LIBRARY Fourth Monday of February,
February 26 MRS. DOROTHY HOLMES, LI
"CONTEMPORARY NEGRO
April 23 JOSEPH CUNEEN An Editor
"THE INTELLECTUAL APO

OPEN HOUSE

EASTER SUNDAY—MAR

LIBRARY

Books, Pamphlets,
Art

Authors Will Be Pres
3:00 till 5:30

DAY OF RECOLLECTION - SUNDAY

REV. JEROME MURPHY

ST. WALBURGA'S CONVENT 140th ST.

OUTER CIRCLE

CONDUCTED BY MR. FRANK
at

Earl Hall at Columbia University, 116
February 4 Sunday at 7:30 P.M. "THE HOLY
February 21 Wednesday at 8 P.M. "COMPARA
March 7 Wednesday at 8 P.M. "UNIQUE

FRIENDSHIP HOUSES

Reporter

By ANNE SISCO

air this month. Almost anytime or place you everything from the Mass to a catchy little Even when there is no actual practice going with the rhythm of "Put Your Little Foot head.

SHARKEY MARRIED

Zappas were married, the Feast of the Present well was celebrant and we all joined in singing on the New York staff, but for the past year West and mid-West on Friendship House and Hubert met at one of the Summer School in Wisconsin. Hubert is studying medicine be around but in the role of volunteer now. e wedding breakfast.

ver before we were putting up decorations for d the next day. The gym is beginning to be ecially when there is square dancing. With serving as royal robes, Phyllis Miller and Bill en and King of the Ball. Dave James was e James Jr., age 1, gave the most remarkable sleeping the whole time in a room right above

ERS GIVE "PINAFORE"

on Gilbert and Sullivan's "H.M.S. Pinafore." dy any part of the play, though we haven't osis the words and music sink in after hearing ng into production sometime in March. The

e more interesting if the representatives who talents of Gilbert and Sullivan for expressing before the legislature make about the dullest es with which we are immediately concerned are far from being dull. Still, it is much een-age group than in a F.E.P.C. bill. They re passed are directly affecting people's lives. today will be married in a few years and job, or one that pays inadequately, no house handicaps for a young couple to start with. ver. The rest lies with individuals and com-

o Friendship House
So. Indiana Ave.
o 15, Ill.

EM PROGRAM

IP HOUSE OF HARLEM

5th St., New York City
Park Express Stop—135th St.)
ND. Local Stop—135 St.)

OR FEBRUARY, MARCH, APRIL—8:30 P.M.

Monday of February, March, April

2—REV. JOSEPH CONRAD

MARRIAGE? Second Monday

McFERNAN "AS THE CHURCH SEES IT"

ND NANCY DUBOIS "MARRIAGE"

HOUSE STAFF

ENCE IN THE WORLD Third Monday

ril 16 REV. THOMAS STACK, Rector of St.

Thomas Seminary, Bloomfield, Conn.

y of February, April

Y HOLMES, Librarian Schomburg Collection

ARY NEGRO WRITERS"

NEEN An Editor of Cross Currents Magazine

ECTUAL APOSTOLATE"

OPEN HOUSE

SUNDAY—MARCH 25, 1951

EXHIBIT

Catholic Action Groups
Around the World

rs Will Be Present

3:00 till 5:30

TION - SUNDAY, FEBRUARY 11

EROME MURPHY

ENT 140th ST. & RIVERSIDE DRIVE

UTER CIRCLE

BY MR. FRANK SHEED

at

University, 116th St. & Broadway

M. "THE HOLINESS OF THE CHURCH"

M. "COMPARATIVE RELIGIONS"

M. "UNIQUENESS OF CATHOLICISM"

Washington Reporter

By Larry Lee

(Editor's Note: Larry Lee is the heroic driver who moved the Catholic Interracialist in our dear, old truck, Matilda, to Chicago through a historic hurricane and blizzard in November.)

AS MUCH AS I have enjoyed reading the Catholic Interracialist, I never thought it would sink to the level that I would be delegated to write the Washington Reporter or any other article.

FLASH

Jean and Roy (now Mr. and Mrs. Enoch LaRoy Dillon) were married at a beautiful solemn high Mass at St. Augustine's on February 3, 1951. After the ceremony everyone retired to the Center for the reception. Everyone ate heartily. (Yuk Yuk); we had coffee cake, coffee, wedding cake, and beer.

NEW HOUSE

Thanks to all of your prayers we now have a new house. It is located at 814 7th St., S.W. Although we now have the house, there is a great deal of red tape involved. The entire cost is \$17,000. We now have an occupancy permit. We need beds, linen, chests of drawers, and all of the various things needed to furnish rooms which the female staff workers will occupy—some of them anyway. As for me, I shall be out in the cold.

CHILDREN'S PROGRAM

One of our star staff workers, TM, with the help of Miss Dorothea Sullivan of the School of Social Service at Catholic University, has devised a new program for the children. The children were divided into four groups according to age. Three of the groups will remain at the children's center and one of the

groups will be visiting some institution or recreating outdoors each week. A teen-age group of boys—12-15—will go with two vols and yours truly to a local gym for basketball or whatever sport may be in season. During the week Martha Fitzgerald, one of our wonderful vols, teaches dancing to the varied age groups three days a week. We are also investigating the possibilities of joining our Girl Scout group with the one at St. Augustine's. And so goes the children's program.

OPEN FORUMS

We had some wonderful speakers during the month of January but Fr. Stephen Hartdegen, OFM, really pulled out the audience. Father spoke on the Bible. Immaculata, a local junior college, had Father's lecture as an assignment. I never moved so many chairs (phew).

SPANISH CLASSES

Our popular Spanish classes were resumed in February with Eduardo Crespo as the instructor.

VOLUNTEERS

We have a rather interesting development at the vol meetings. The vols have become quite interested in the Maternity Guilds. The vols and staff have been collecting information. Having compiled this, we may try to start something similar in the nation's capital after, of course, we have obtained all the necessary permission. Your writer

GRAIL SCHOOLS OF MISSIOLOGY

THOUSANDS of lay apostles—medical, social, and educational workers, are needed to set a pattern of Christian life in a pagan world in mission countries. They must have a burning zeal for the conversion of souls. Foreign apostles must be able to adapt themselves to a new kind of life. Above all, they must have a deep love and appreciation of the people among whom they will work.

To provide these apostles needed in the missions of the world, the Grail in Holland started a Mission School near the University of Nymegen for lay women who wish to take up a career in the missions. Nurses, doctors, midwives, teachers, and social workers have already received specialized missiology training at this school after receiving their professional degrees. They are now working with considerable success in Indonesia, South America and India. A team is now preparing for Africa.

In the United States at Grailville, Loveland, Ohio, two parallel courses of mission

training have been set up; a School of Missiology to train young American women for the mission apostolate, and an Oriental Institute to give to students from the Far East a thorough preparation for lay apostolic work in their own countries. Some of the young women will devote their entire lives to work with the Grail for the development of the lay apostolate overseas. Others will pledge themselves to three to six years in the service of the missionary church.

The program consists of three major parts: spiritual formation, specialized training in the lay apostolate, and specialized training in missiology. Young women between the ages of seventeen and thirty may apply. New students are admitted on October 15 and January 15 of each year. More information in very attractive form may be obtained from Miss Jeanne Plante, School of Missiology, Grailville, Loveland, Ohio. Those interested in the Oriental Institute may write to Fong He-leen, Oriental Institute, Grailville, Loveland, Ohio.

ST. PETER CLAVER CENTER
CATHOLIC INTERRACIAL FRIENDSHIP HOUSE
1513 "You" Street, N. W.
Washington 9, D. C.
North 4991

Dear Friend in Christ:

THIS IS AN APPEAL FOR MONEY. No psychological approach, no studied words. THIS IS IT, dear friends: At long last, after much negotiation, with the volunteer advice and help of a good lawyer, we have signed a contract to purchase a house—2 story, store front, large enough to expand all our activities, with living quarters for the staff, right on the 7th Street carline. The address is 814 7th Street, Southwest. The owner has accepted our \$500.00 deposit. The total cost is \$17,000.

THE AMOUNT SEEMS TREMENDOUS—yet the rent of our "U" street store front and rooms for the staff has added up to more than \$5,000 in two years, for which we have nothing tangible to show.

The staff and I had quite a discussion, dear friend, to think up something brilliant to say to you to keep you from tossing this into a wastebasket! We agreed that there just isn't any magic formula to make you take out your checkbook. We know that God is the One who will inspire you to give—no matter how bright or dull this letter. We'll be praying that it's His Will that you help us to purchase this house, and quickly, too. PLEASE SEND SOMETHING BY RETURN MAIL, preferably money—for this is our first CRISIS so to speak—but do send something—postage stamps, even a note of encouragement telling us that you're praying.

We believe that our work for interracial justice and love is Christ's work—terribly needed in Washington—or we wouldn't dedicate our lives to it. Please see through the cold print of this mimeographed letter and give us the MEANS to get the house we need so badly.

Hopefully in Christ,
Mary Houston and Staff

feels that since Mother Church has the stand that she has in regard to family life, then such a thing as Maternity Guilds is vital and necessary. If you're ever interested in this enterprise we shall be very happy to forward as much info as we have to the editor. The drama group is planning at least four major productions

this season. Watch our program for the next production. They are certainly worthy of your attendance even from a distance.

If you have read this far, may I thank you for bearing with me. It has been a real pleasure speaking with you. Goodbye now. Hang the journalistic style!

Harlem FH In Slum To Be Cleared

New York—The City's Commission on Slum Clearance announced seven projects under Title I of the Federal Housing Act of 1949. This law offers inducements to private capital to develop blighted areas. Two projects are in Harlem between Fifth and Lenox Avenues—twelve acres between West 132nd and West 135th Streets and twelve more acres between West 139th and West 143rd Streets. This will raze the building which houses the Friendship House Library at 34 West 135th Street, a six-story, walk-up, cold-water tenement. It will also affect many of our oldest friends in Harlem. The South Village project in-

cludes the section where our Greenwich Village library used to be, on Thompson Street.

Moderate-income families will pay \$20 to \$35 a room for the new apartments, estimating at present rentals. About one-third of the present tenants are eligible for low-cost public housing and will have priority in the 65,000 apartments to be provided elsewhere in New York by public housing.

The committee's statement said in part, "The public gains by rebuilding of entire cancerous neighborhoods on the basis of forward-looking plans, high standards of construction, and increased taxable values by reason of the improvements."

STEPS FORWARD

Colored Officer Heads
Eisenhower's Communications

Capt. Harold Jackson of Philadelphia is in charge of all tele-communications at Gen. Eisenhower's headquarters in Paris heading a group of 57 enlisted men. He is responsible for the transmission and reception of all top-level secret messages between Eisenhower and the Pentagon, as well as with chiefs-of-staff of foreign countries.

Washington Kresge's Seats
Negroes

After eight weeks of being picketed with signs, "Don't Buy Where You Can't Eat," Kresge's 5 and 10 at 7th and G Sts. N.W. has agreed to serve colored patrons at its sit-down counters. Many groups had protested segregation and are now trying to open the store at 11th and G Sts.

Honest Player to be Honored

Junius Kellogg, Manhattan College player whose honesty foiled an attempt to fix a game in New York, will receive the medal of the Chicago Catholic Youth Organization Club of Champions. It is presented annually for an outstanding effort in the cause of youth. Babe Ruth, Jackie Robinson, and Gen. Eisenhower have won it.

Christian Unions in Belgian
Congo

Christian unions in the Belgian Congo with a membership of 30,000 are demanding a minimum living wage, proper housing, protection for the Christian family, and better facilities for vocational training. They had difficulties in the beginning from the color-bar, powerful Belgium interest, and the hostility of some Marxist unions.

Los Angeles Front

By Mrs. D. Marshall

LOS ANGELES — Dismissal of a damage suit seeking over \$40,000 from a white property owner in southwest Los Angeles, who sold his house to a Negro, was urged here last week by Rt. Rev. Thomas J. O'Dwyer, Los Angeles Archdiocesan Director of Hospitals and Institutions.

Given permission by the Superior Court to appear in the litigations as its friend, Msgr. O'Dwyer filed a brief as president of the California Housing Association. The Superior Court upheld his objections to the suit and reluctantly gave leave to file an amended complaint but predicted that the suit has no chance of succeeding.

The decision is the first in California on this point and observers regard it as a sweeping and important victory for anti-restrictive covenant groups.

First in a series of suits of the same kind started in local courts, the decision was expected to be a hard blow to white supremacists who have banded together in numerous so-called "improvement" associations.

The purpose of professional promoters of these "improvement" associations is to gather a war chest to finance the hiring of a large Los Angeles law firm to harass white owners who sell residential property for non-white occupancy. Senior partner in this firm is the president of the Los Angeles Chamber of Commerce. Many Negro business firms contribute to the support of Chamber of Commerce projects.

Similar groups which promoted circulation of restrictive covenants flourished here but most of them folded when the United States Supreme Court branded these racist conspiracies unenforceable.

Msgr. O'Dwyer's successful opposition to this latest attempt to enforce restrictive covenants has dampened wide-spread claims that the Catholic church supported white supremacists. False claim probably originated in the active support of the damage suits by some Catholic laity identified as past and present officials of parish organizations. The property involved in the suit is in a predominantly Catholic area.

The Tidings, official archdiocesan weekly, has been silent, although Archbishop J. Francis A. McIntyre condemned restrictive covenants in the local Negro press soon after his arrival in Los Angeles in 1948.

CITY HOUSING ORDINANCE
Official recognition of the necessity for treating all citizens alike in a democratic community was voiced by the Los Angeles City Council which recently passed an ordinance forbidding "discrimination or segregation" in redevelopment projects.

"The Council of the City of Los Angeles feels that discrimination or segregation with respect to the sale, lease, sublease, transfer, use, occupancy, tenure or enjoyment of any land in a redevelopment project, based upon race, color, creed, national origin or ancestry, is not in the public interest, and that all redevelopment plans approved by said City Council should contain provisions prohibiting such discrimination," read the ordinance which was signed by Mayor Bowron at a public ceremony.

Present at the signing were Loren Miller of the NAACP and David Ziskind of the Jewish Community Relations Committee who drafted the ordinance under the auspices of the Los Angeles County Conference on Community Relations which is headed by Edward Mehren, Beverly Hills business man and graduate of Notre Dame.

Raymond A. Voigt, chairman of the LACCCR housing committee, pointed out that this ordinance is a most important local step in providing adequate housing opportunities for Los Angeles' huge Mexican and Negro population which has heretofore found it difficult to obtain housing except within ghetto areas.

LULLABY GUILD

With the expressed purpose of interpreting the need for adoptive homes for children of minority parentage to the community of Los Angeles, the Lullaby Guild, an interracial group, was recently added to the roster of volunteers at the Children's Home Society, 59-year-old privately supported, licensed state-wide organization.

Members, who represent Negro, Caucasian, Mexican, Protestant and Catholic backgrounds plan to appear at varied clubs to tell the story of the needs and advantages of agency adoptions. First public appearance of the newly formed Guild will be at an all-white post of the American Legion where the Guild will send its president, Mrs. David Williams, Negro, and Mrs. William Rosenberg, Caucasian, to speak as a team.

EFFECTS OF SECULARIZATION

Racial prejudice has crept into the thinking of Catholics, both lay and clerical, through the subtle secularization induced by living in a world which stresses only material values. Father Joseph Kearney told the Christians at the monthly meeting of that year-old action group for Catholic women.

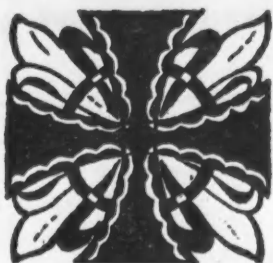
The speaker, who is active in the Leo XIII Labor School of the Archdiocese of Los Angeles, stressed the fact that while the great encyclicals on the social order are blueprints for Catholic action, full realization of their effectiveness cannot come about until Catholics think as Catholics and not as their non-Catholic neighbors do.

Too often, said Father Kearney, in group discussions it is impossible to pick out Catholic from non-Catholic, particularly when the subject under discussion is racial justice. He urged his audience to become thoroughly familiar with the encyclicals and to pray fervently that all Catholic institutions will speedily become truly interracial.

Archbishop . . .

(Continued from page 1)

Savior of all men, regardless of race or color. The line of segregation must disappear, not only physically, but in the true spirit of Christian brotherhood, in the seating accommodations, at the confessional, at the Communion rail, and in general in the reception of the sacraments and sacramentals of the Church."



**BEHOLD,
BY THE WOOD
OF THE CROSS
JOY CAME
INTO
THE WHOLE WORLD**

What Zanesville Has Done

One sometimes hears the question, "Yes, but what can I do?" when the topic of interracial justice comes up. After all what can a single individual do to bring better relations between races? At least part of the answer seems to be to join with other individuals who think as you do and work together with them on the problem. Such a group was formed in Zanesville, Ohio, in April, 1949, and in the time since then they have certainly done more than they ever could have done alone.

Banding together was only the initial step, however. They immediately realized that in order to work positively and effectively they needed knowledge and not just general knowledge of the interracial scene but particular knowledge of Zanesville. Obviously the place to begin was their own community.

They found that Zanesville had its own particular story to tell about the pattern of segregation and discrimination. In employment, housing and recreation Negroes were seldom given the same opportunities as whites. On the other hand in the fields of education and health there was very little discrimination. In public places the service given to Negroes was getting better, but many restaurants still tried to evade serving Negroes by serving them as rudely as possible. The information that was discovered in the survey was published in 1950 in a booklet entitled "An Even Break."

It may be asked how this helped to bring interracial justice. Certainly there is no tabulation of the number of people who thus became aware that their particular community was not fully living up to the democratic ideal. There is at least one instance, however in which a commercial school has begun to admit Negroes since the publication of the booklet. One can imagine, too, that the segregated summer camp that is supported by Community Chest funds may no longer be segregated if public opinion against such a policy becomes strong enough.

The Zanesville group, which calls itself the "Council on Human Rights" has been working along other lines as well as surveying their city and publishing the booklet. They

Negroes Drive Cabs . . .

(Continued from page 1)

people.

No Negroes Hired

There is just one flaw in this earnest appeal. The CTC doesn't mean what it says. It doesn't want men as described in its ad. It wants men of a particular skin coloring only. For no Negro pilots a machine of Capital Transit on the streets of the nation's capital. The vice-president of the company, E. C. Giddings, has stated that no Negro will be hired as a driver "unless pressure is brought to bear." At the present time pressure is being exerted.

THE AFRO-AMERICAN, a Washington Negro newspaper, has been conducting a concerted campaign since the first of the year to bring this matter to the attention of the public. Mr. Clarence Mitchell, Director of the Washington Bureau of the NAACP has arranged a meeting between representatives of the NAACP, of the management of the CTC, and of the Department of Labor. The Defense Manpower Office of the Labor Department has become alerted to this situation since the CTC has been advertising in neighboring cities and in smaller communities throughout the South in an effort to hire white drivers. Bringing additional workers to already overcrowded Washington when an untapped local supply of labor exists is clearly wasteful.

No Exclusion in Unions

Mr. Walter Bierwagen, president of the Amalgamated Association of Street and Railway Workers, the union involved, has promised to consider the matter at the next union meeting. The union has no exclusion policy. In fact, Negro workers employed by the CTC in jobs other than that of operator are almost without exception union members.

USES Offers Refused

The situation is plain. The CTC needs drivers. Negroes are willing and able to do the work. The United States Employment Service had sent qualified Negroes in large numbers to the CTC. When these men were refused employment on the grounds of race the services of the USES were no longer extended to CTC.

White Workers Refused to Train

Lest one conclude that this barrier is sure to fall it must be remembered that two previous attempts to end the exclusion of Negroes failed. During World War II, through the recommendation of the presi-

sent a questionnaire concerning civil rights to the candidates in the last election and published the answer. The voters thus knew how the candidate stood on this question of justice towards minority groups. In the future they plan to continue working with other human relations groups in their own city and in other cities.

Zanesville may still not be the ideal city as far as democratic living is concerned, but it would be even less so if this group had not been formed.

Ann Stull

dent's Fair Employment Practices Commission, a colored trainee was hired. Sixteen white operators walked off the job rather than train him. Other operators threatened a strike. Instead of standing firm as was done in Los Angeles (there, army protection was offered to Negro employees when threats had been made—no violence occurred) the company was co-erced by the threats of the white operators and Mr. Simmons, the Negro trainee, was dismissed. The arguments of a national emergency and military necessity were used to deny the Negro a legitimate opportunity. It is difficult to see why such arguments were not equally pressing upon the white recalcitrants.

U. S. Did Not Act

Again in 1945 it seemed that the color bar would be dissolved. On December 17, the federal government took over the transit firm when workers struck for higher wages. The employer thus became the government of all the people of the United States. A recommendation (of FEPC) to hire Negroes was placed in the hands of John R. Steelman, the man who had the power to implement this policy. He did not act.

Cabs and Elevators Driven by Negroes

Company representatives claim that the public will not accept Negro drivers. Yet a large percentage of the cabs in the District are driven by Negroes — and people don't walk. Almost all the elevators are operated by Negroes—and nobody climbs the stairs.

The Simmons case is invoked to prove that white operators will not train Negroes. This is probably true of some operators when the company makes no attempt to orient its workers on the idea of Negro drivers, and if it is cowed by the first sign of non-acceptance. Any new policy demands an educative program. People had to be educated to accept one-man cars and buying weekly passes. The company has no right to shirk its rightful responsibility.

Poor Service Now

The claim is made as well that service would be disrupted. Any one who has waited for ten minutes on the busiest line in town on a cold and windy morning while four or five packed cars clanged by is bound to be a bit skeptical towards this contention. The service would be improved, not disrupted, if the proper number of drivers could be employed. Finally the argument is advanced that the Negroes have no experience. Read the ad above again. The words are as plain as the English language can be—"no experienced needed."

The requisites of the job are (1) an eighth grade education, (2) normal vision, with glasses if necessary, (3) a driver's permit. Willing Negroes can fill these requirements with ease. They await an ad phrased as the one above, that means what it says—that offers an equal chance for all men to stand or fall on their own merits as workmen.

Prejudice Won't Hide

"PREJUDICE WON'T HIDE"—*A guide for Developing a Language of Equality. Pamphlet (10 cents per copy with lower rate on bulk orders. Prepared by California Federation for Civic Unity — 101 Post Street, San Francisco, California).*

We heartily recommend this little pamphlet to all — clergy and laity alike. Observation has shown that the most sincere, well-meaning person can make speech blunders which offend the sensitivity of minority groups. Different levels of speech habits are here discussed, from downright slander to crude and refined slurs. Even more valuable are the paragraphs on the tendency to generalize and stereotype people of the same ethnic group. For example, Negroes are sick of being told they are a "happy" people, of being given the "thorny bouquet," that they are a "credit to their race." Says the pamphlet, "A good rule is to avoid complimenting minority groups unless you would compliment a blond Episcopalian for the same traits."

Sincere speakers don't realize how nauseated Negro men become when addressed as "Boy." (This is an everyday occurrence here in Washington). We would go on and on but we'd rather see you send

for this pamphlet yourself and pass it around to your friends. It should help lay people to discover any deep-seated prejudices within themselves. It might be of interest to priests who wonder why some prospective converts don't follow through after the first instruction. Correcting speech habits is an external thing. However, grace works on nature and members of minority groups do not react kindly on the natural level when a priest immediately calls them by their first name or addresses them as "son" or "boy."

We quote the last paragraph of the pamphlet: "Just using proper speech or saying the 'right thing' is of course not the answer. As the San Francisco Chronicle recently editorialized, 'it is not so much the word 'gook' as the attitude 'gook,' which is endangering our democratic standing before the rest of mankind.' Nothing, therefore, could be more pharisaical or futile than to take the Emily Post approach. Instead there is an ancient injunction as badly needed here as it has ever been in man's experience: 'Do unto others that which you would have them do unto you.'"

—Mary Houston

We Live With Our Eyes Open

WE LIVE WITH OUR EYES OPEN, Dom Hubert van Zeller, O.S.B. Sheed & Ward, 1949 \$2.00.

A few years ago Dom Hubert van Zeller published an effective and popular little collection of spiritual essays entitled "We Die Standing Up." Now comes a companion piece with an equally intriguing title, "We Live With Our Eyes Open." For Father van Zeller "to look at life with open eyes is to leave aside the unreal and make directly for the real. It is to seek out the true, the essential as God made it, and not to be deflected by the near-true, the accidental and the glamorous."

In this as well as in his earlier book, Benedictine educator and spiritual director van Zeller is concerned with personal holiness: with right relationships to God, to people and to one self; with the pursuit of happiness and with love, divine and human. Direct and forceful in his style, he happily avoids the saccharine, the ponderous and the overly-chummy approaches which invalidate so many of the spiritual books on our shelves. He is witty but never brittle, understanding and experienced and he makes sense. For some forty chapters he weighs a variety of subjects including jealousy, integrity, sex, marriage, education and sensitiveness. He treats of interior prayer in its several aspects and he makes asceticism and mysticism plausible to the man in the street. For the reader interested in the apostolate he is most helpful when he considers the subjects of personal influence and leadership. Unerringly he points out the pitfalls that beset the leader: the temptation to become pompous, petty and vain; the tendency to push, not draw—to propel, not lead.

He warns of the love of flattery, adulation and imitation—the forgetting of the public and the thinking only of the publicity. To withstand the perils, exhaustion and disappointments of leadership he reminds us that there is only one remedy—love. Simply and directly he writes, "No quality communicates itself more effectively than love; even hate can't put up more barriers than charity pulls down." With charity for the means as well as the end the leader becomes truly like the model Leader who said "And I, if I be lifted up, will draw all things."

Today's book market is flooded with books on how to be happy. National advertising, magazines, radio and video reflect the overweening preoccupation with the search for joy. Everything from yogurt and black-strap molasses to mutation minks and nineteen-inch TV screens is advocated to assuage the unrecognized divine discontent. Father van Zeller has a sounder solution. He recalls that our first duty is to answer the requirements of our particular vocation; once we are working away faithfully at that, we have every reason to look forward to happiness.

"To concentrate on the satisfaction which is designed to meet man's natural craving leads only to an increase of the craving and a lessening of the satisfaction. Though man may be destined for happiness, the act of craving for it is not a happy act. . . . It is a mistake to look upon happiness as something which is granted to man over and above his ordinary life: as a sort of prize for good conduct or as a compensation for rough treatment. . . . Happiness is not something which we feel we have a right to in our free time; it emerges from the set-up of our lives; it is

Our Book Shelf



WHO IS MY NEIGHBOR?

Wide distribution among homeowners in areas where there are inter-group tensions is being given in Los Angeles to reprints of an article in *COMMONWEAL*, of October 6, 1950, written by George H. Dunne, S.J., author of the play "Trial by Fire" and long active in the field of racial justice.

Titled "And Who Is My Neighbor," the article deals with tensions in the Leimert Park area, largely populated by White Catholics and points up the obligation of Christian charity toward people of color on the part of "colorless" people. Reprints, which are being sent out by several labor groups and civic inter-group committees were donated by a Caucasian woman, a non-Catholic, who happened to see the article at the home of a Catholic friend.

Los Angeles has no less than seven recent neighborhood associations formed to prevent Caucasians from selling their homes to non-Caucasians. Based on the use of vicious fear propaganda, the groups range in name from "Citizens United," "Neighborhood Endeavor," "Steadfast Square Neighbors Inc." to "Neighborhood Protection Association."

All agree with W. R. Beatty, realtor and founder of "Citizens United Inc." that they "don't dislike colored people as long as they stay where they belong." Father Dunne's article is a powerful expose of the hypocrisy of this attitude.

the color of our work; it has nothing to do with being in or out of office hours; it is not to be confused with recreation. As always it is a question of getting back to the Sermon on the Mount which is the clearest statement of principle that the world has ever listened to. 'Seek ye first the kingdom of God and all these things shall be added to you.' Happiness comes naturally if you let it. Look for it you must, but don't look for it anxiously or with one eye upon the happiness of others. Take it, together with unhappiness, in your stride. Ungrudging with regard to others, ungreedy with regard to yourself."

For your own pleasure and consolation, for an Easter remembrance to someone you love, try "We Live With Our Eyes Open." You will like Father van Zeller!

Monica Durkin

Shocked At Don Camillo?

The Little World of Don Camillo by Giovanni Guareschi, Pellegrini and Cudahy, Pubs.

"He was an Italian and a Roman and a Catholic and a skeptic and a citizen of the world and yet he was unaware of these things, being all of them simultaneously and instinctively." Thus Sean O'Faolain described not only his mad little Italian guide but the very spirit of Italian Catholicism. It is only when understanding such a spirit that one will see that *The Little World of Don Camillo* fits strictly into Sister Madaleva's definition of Catholic literature, that is, literature as a true Catholic would write it.

Beginning with a tongue-in-cheek (emphasis on "cheek") introduction in which inconsequential things are treated importantly and vice-versa, the author charges headlong into a racy, hilarious and human series of short stories about the affectionate enmities of a parish priest and a Communist town mayor. Not at all the mush-mouthed, Pat O'Brien, movie priest, the hero, Don Camillo, is a man of God who is brave with a bravery not always divinely inspired and strong with a strength not always God-given.

Like the average Italian Catholic (and Guareschi is undoubtedly baptized) the author never takes it for granted that a priest is virtuous. Don Camillo is not above chicanery or fisticuffs or revenge but he is undoubtedly sincere and has much love in his heart. The inner struggles between conscience and temptation, repentance and self-justification, are depicted dramatically in Don Camillo's slangy two-way conversations with Christ on the crucifix—a refreshing innovation which, however, has aroused apprehension in scrupulous minds. The author, foreseeing protest, tells us, "the

one who speaks in this story is not Christ but my Christ—that is, the voice of my conscience." And since the conscience of the Creator is also that of the creation, the voice of Christ is also the voice of Don Camillo's conscience, a conscience sometimes marvelously exact. If Christ is not as real to us as He is to Don Camillo it is really our fault.

Peppone, the mayor, is an irregular churchgoer who feels no conflict between his political affiliations and religious beliefs, who goes to confession and provokes a first-class fistfight with the priest (who emerges victorious) when he wishes his son to be christened "Lenin". Deep down, of course the priest and mayor love one another, frequent insult and injury being merely backhanded signs of affection. But it takes a tragedy, in the form of an unsolved political murder which shakes Peppone's faith in "the party", to bring this mutual respect out in the open.

The stories have a certain naturalness and realism to them, (this reviewer's parents have fond memories of priests who used crucifixes as clubs) and the author's own cartoons enhance the satirical side. There is also a serious undertone, a plea, perhaps, for Christian charity and understanding—an undertone deepened by the light pathos of the ending.

The translation is excellent, delivering the story to the reader in a free-and-easy English idiom and, at the same time, preserving deliciously the humorous spirit of the original.

The book will cause no earth-shaking conversions nor solve any social problems. But maybe the priest's talks with Christ will prove to the reader that Don Camillo's little world is not so restricted after all.

—E. G.

MORAL PROBLEMS OF INTERRACIAL MARRIAGE, Rev. Joseph F. Doherty, M. A., S. T. L.; Catholic University of America Press, Washington, D. C.; 1929

"Cartago est delendo". Like the impassioned speeches of Cicero all discussions of interracial justice end with the same phrase, "Would you want your sister to marry a Negro?" As Father Doherty states the problem, "Marriage is, without doubt, the most intimate social relationship experienced by man. It has become a symbol of group solidarity—the stronghold to be guarded at any price. . . . Marriage implies a social equality of parties." Hence the American race problem will have been solved to a great extent when white Americans examine objectively such a dissertation as Fr. Doherty's and accept its conclusions as the only ones consistent with Catholic faith and practice.

This work presents some of the evidence proving the Church has persistently condemned all racist doctrines. It states basic Catholic teaching about marriage and applies it to interracial marriage. The author finds that nowhere—in official documents of the Church, in teachings of the theologians, in the conclusions of many North and South American plenary councils—is

there any statement against interracial marriage.

Having enumerated the many benefits to be derived from a prudent marriage, Father Doherty finds they are never necessarily occluded by the interracial element in such marriages. He uses a simple but acceptable definition of that indefinite term, "race". It may help the reader to recall that biologically all men belong to the same species, homo sapiens, and that, by definition, "species" means a group of individuals possessing only minor differences and which individuals do, or may, interbreed and reproduce their characters in their offspring.

Proving from court documents that anti-miscegenation laws are enacted for one or both of two reasons—to keep the white race pure or from race prejudice—Father Doherty proves that neither reason is compatible with Catholic philosophy.

In the final section Father Doherty examines the morality of "passing" as a member of the white race and concludes that such an activity is justified.

This work is easily read and, because of the persuasive arguments and solid Catholic scholarship, ought to be widely read.

by Russell Marshall

Catholic Committee Of South For Integration

RESOLUTION—

WHEREAS, by civil law and custom the practice of segregation among members of different races, especially between those of the white and colored races throughout the country, inflicts many inequalities and injustices with their consequent effects of humiliation and discouragement, particularly upon the Negroes; and

WHEREAS, Our Holy Father, Pope Pius XII, in His Encyclical Letter SUMMI PONTIFICATUS, of October 20, 1939, on THE UNITY OF HUMAN SOCIETY, has stated: "Among the many errors which derive from the poisoned source of religious and moral agnosticism, we would draw your attention to two in particular as being those which more than others render almost impossible, or at least precarious and uncertain, the peaceful intercourse of peoples. The first of these pernicious errors, widespread today, is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind"; and

WHEREAS, the same Pontiff declares that: "The Apostle of the Gentiles... makes himself the herald of this truth which associates men as brothers in one great family, when he proclaims to the Greek world that God 'hath made of one all mankind to dwell upon the whole face of the earth'" (Acts XVII-26) and

WHEREAS, on November 1, 1939, the same Holy Father said: "We confess that we feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education, we know that they need special care and comfort and are deserving of it."

BE IT RESOLVED by the Catholic Committee of the South that we aim at the ultimate integration of all members of our Church, in accordance with the ideals set forth by Our Holy Father, in the religious, economic and cultural life of the nation, so that, in the justice and charity of Christ, all, regardless of race, color or language, may enjoy their rights and privileges as creatures made to the image and likeness of God, entitled to a full measure of happiness in this life and destined equally to eternal happiness in the next.

WEARIN' O' THE GREEN

When Ambassador Hearne of the Irish Republic was tendered a public reception at the swank Ambassador Hotel during his recent visit to Los Angeles, the Irish turned out in full force as might be expected. The affair was climaxed by a group singing of "The Soldiers' Song," traditional patriotic anthem. It was noticeable that, among the younger generation present, few knew the words except the four Murphys who proudly raised their voices in all three verses. Sure and why shouldn't they know the words which they learned from their Irish-born father along with the spirituals which were traditional with their Negro mother, a convert.

VERDICT FOR COLORED FIREMEN

The United States Circuit Court of Appeals in Charlotte, N.C. on Jan. 3, 1951, handed down a verdict for colored firemen against the Atlantic Coast Line Railroad and the Brotherhood of Locomotive Firemen and Enginemen. The court declared, "The fact that railroads do not permit colored men to hold engineers' positions is no reason that the bargaining agent representing them should use bargaining powers to deprive them of desirable positions as firemen which railroads permit them to hold." Atty. Joseph C. Waddy, who argued for the firemen, carried on in memory of Dr. Charles H. Houston, who died last year after fighting for a decade to protect the rights of colored railroad firemen. Since Diesel engines made the fireman's work easier there has been increased pressure to give the jobs to white men.

ARMY RADIO SHOULD DROP BEULAH

(Editorial in Baltimore "Afro-American")

Our soldiers, fighting shoulder to shoulder with men of many nations in Korea, and those stationed on far-flung islands of the Pacific, quite understandably resent the "Beulah" program being beamed throughout the Far East by the Army's Oriental network.

This resentment is shared by many civilians back home, who, disgusted with Hattie McDaniel's black-faced burlesque antics, make a point never to listen to the 15-minute daily program.

But men in the armed services do not have the opportunity to merely switch to another station or turn off their radios while Beulah is going through her minstrel-like menial act.

They have only the one broadcasting station and they must listen to that or nothing.

A close check of the Armed Forces Radio Service code clearly shows that the "Beulah" show violates Paragraph "H" forbidding the use of any material "insulting to racial or religious groups."

NEGRO IN BUSINESS

Banking institutions owned and operated by Negroes, 14 in number, now have resources totalling \$35,000,000. The North Carolina Mutual Life Insurance Company jointly approved commitments of the sum of \$800,000 for the mortgage financing of 210 houses for Negro families to be built at a cost of \$1,200,000 in their respective communities of Durham and Memphis. This information comes from a Department of Commerce report.



GREGORY THE GREAT — THE CHANT KING

Pope, Confessor, Doctor of the Church. Born at Rome 540; died March 12, 604.

IT IS regrettable but all a great many people seem to know about St. Gregory is that he had quite a lot to do with plain chant. They are even pretty vague about just what connection he did have with it. They only know that plain chant is sometimes referred to as Gregorian chant. Well, despite some doubt thrown on it by scholars in the last century or so, tradition remains pretty constant in ascribing to St. Gregory the final arrangement of the Roman chant.

Ardent liturgists are grateful to Gregory for arranging the chant so neatly but after reading what the breviary has to say about him it becomes quite obvious that the title, "the Great," was not attached to his name merely for this reason. It would take up too much space to tell you about all his accomplishments but we think we can give you a pretty good idea of what a busy saint he was by quoting from the breviary. Among other things, "As Pontiff he left many examples of learning and holiness to his successors... He charitably provided for the poor... He re-established the Catholic faith in several places where it had become weak; he put down the Donatists in Africa, the Arians in Spain, and drove the Agnoetae out of Alexandria. He refused to give the pallium to Syagrius, bishop of Autun, unless he would expel the neophyte heretics from Gaul.

He induced the Goths to abandon the Arian heresy. He sent Augustine and other monks into Britain, and, by these learned and saintly men, converted that island to the faith of Jesus Christ; so that Bede, the priest, truly calls him the Apostle of England. He checked the haughty pretensions of John, Patriarch of Constantinople, who had arrogated to himself the title of oecumenical bishop of the Church. He persuaded the emperor Maurice to revoke the decree which forbade soldiers to become monks.

"He enriched the Church with most holy practices and laws... He augmented the Litanies, the Stations, and the ecclesiastical office... He wrote many books..."

Now you know why he is called St. Gregory the Great! —Virginia Sobotka

Odyssey Of Little Stephen

EARLY in March, 1536, the Spanish settlement on the Sinaloa (Northern Mexico) was astir over the appearance of two strange creatures - two men, naked, majestically bearded, one white, one black. The white man was the famous Cabeza de Vaca. The black man was Estebanico (Little Stephen), a slave, originally of Morocco. They were two of the four sole survivors of the six hundred who, under Narvaez, had landed in Florida eight years before. Theirs was a stirring tale of survival in the wilderness.

Escape from Florida

The original expedition had marched inland as far as Apalache which, rather than the expected fabulous city, was but an Indian village. On a long trek from Apalache, death followed them in the form of silent arrows from unseen bows. Reaching Florida's west coast, they had fashioned four crazy boats with which to reach Mexico. But only two of the craft reached an isle off the Texas coast, the first bearing Cabeza de Vaca, the second Estebanico, who was with his master, Dorantes. Eighty in number, these survivors were soon reduced, by cold, drowning, disease and a diet of seaweed, to fifteen. This remainder was divided and parcelled out among the neighboring Indians. By a geographical turn of fate, proud hidalgos became slaves.

Seeks Former Master

Under new masters, Estebanico longed for his former bondage with Dorantes. For, like his white lords, he could not, during the lean months, endure many days without food as the Indians did. He proved a poor slave. For four years he changed hands, moving from tribe to tribe, seeing, on and off, the other Spaniards. At last, among the Iguaces he fell in with an old comrade-in-arms, Castillo. Hearing that Dorantes was among the Anagados, he escaped with Castillo and rejoined his legal master. Reunited, the three found Cabeza de Vaca living in comparative comfort among the Avavares. The four Christians thanked God whose inscrutable will had spared them.

Medicine Men

Now the tale takes a curious turn. We hear of these Catholics healing Indians miraculously by the Sign of the Cross. Our chronicler, Cabeza de Vaca, indeed attributes no miraculous nature to the cures, much less sanctity to the healers, but the four suddenly became honored as medicine men. Nor did the non-discriminating Indians have any less faith in Estebanico's powers than in those of the others. The journey from the Avavares to the River Sinaloa was a veritable triumphal march, the news of the wonder-workers going on before them. Now the Negro's color was an advantage, for he and Castillo always travelled ahead and the sight of two bearded men, one black and one white, was, to the Indians, a miracle in itself. In this fashion, little by little the four reached their compatriots by the Sinaloa. But the adventures of Little Stephen were not over.

Guide to Mark of Nice

In the next episode the Negro played a lone hand, for,

once in Mexico City, Dorantes gave him to the Viceroy who appointed him as guide to the Franciscan missionary explorer, Mark of Nice, who was seeking the Seven Cities of Cibola. His orders were to guide the Italian friar back over the lands he had passed through till they got to unknown land. Then he was to go on ahead with friendly Indians sending back reports while Fr. Mark followed. On this journey Estebanico was in a new position. He alone knew the Indian dialects. Him the Indians recognized as one of the Healers. The priest was lost without his intercession. Even as you or I, the Negro gave way to pride, which was to be his undoing.

Once in unknown country, Estebanico went on ahead sending back glowing reports, impressed, no doubt, by quantities of turquoise. His pride, greed and lust, bred by the example of the hidalgos, increased daily and he demanded turquoise and women as fees for blessings. At last, in the pueblos of the Zunis, he met Indians who, far from believing him to be God-sent, saw in this black man who claimed to be sent by white men a demon's trick.

First in Arizona

About May 21, 1539, frightened Indian guides brought back news to Fr. Mark that Estebanico had stood before a populous Zuni city and demanded entrance but was answered by a shower of arrows one of which killed him. The Italian priest, unashamed of his fear, tells us he asked to be taken to where he could view the "Cities of Cibola" from afar. This done, he returned to Mexico with the story of the black man's end.

Charity demands that we leave Little Stephen's sins to his Savior. But justice demands that to him, not to Mark of Nice, be reserved the distinction of being the first Old World man to set foot in Arizona.

Elio Gasperetti

HERO OFFICER CLEARED

The Air Force dropped disloyalty charges against a decorated young Negro reserve captain who chose to fight the charges rather than resign his commission. Mr. Finletter, secretary of the Air Force, expressed regret over the charges. Capt. Charles A. Hill, Jr., said in part, "My sister's husband is fighting in Korea! There is no reason to doubt her loyalty." The elder Mr. Hill said, "My activities have been simply to eliminate segregation and discrimination against Negroes."

Boycott Segregated Concert

Protesting against segregated seating arrangements, the National Association for the Advancement of Colored People boycotted Marian Anderson's concert in Richmond, Va. on Jan. 16. Only 1100 people entered the 5,000 seat auditorium. Duke Ellington cancelled his performance which had been scheduled later in the month.

Negro Motor Coach Drivers

Chicago—The Motor Coach Company employed 55 Negro drivers recently to man the 43 extra runs on South Parkway.